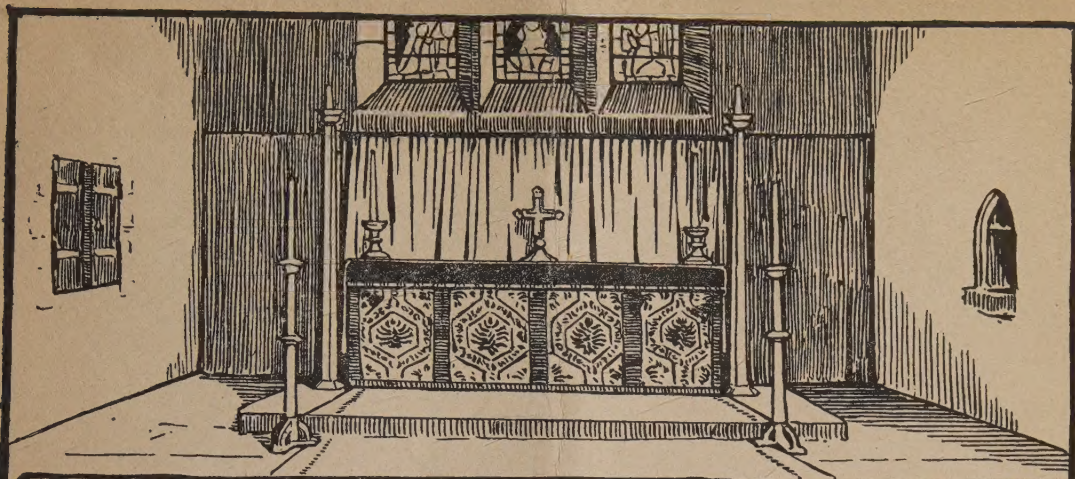




THE ENGLISH CATHOLIC

Quarterly Gazette of the
Anglican Society.

Vol. 9.

No. 30.

Summer 1936.

CONTENTS.

ST. ALBAN'S, PORTSMOUTH
MODIFICATIONS OF CEREMONIAL
ROMAN CANON AND ENGLISH RITE
PREACHING
NO TRUCK WITH TRENT

Rev. R. P. Griffiths.
Rev. J. R. Simpson.
Rev. L. B. Towner.
Rev. Canon G. C. Richards, D.D.
Rev. C. B. Moss.

NOTES—REVIEWS &c.

PRICE FOURPENCE.

The Anglican Society.

THE OBJECTS OF THE SOCIETY ARE :

- 1.—To promote and preserve the Catholic Faith in strict accordance with the principles laid down by the Book of Common Prayer.
- 2.—To uphold and appreciate the English use, both in rite and ceremonial.

President :

REV. H. ADEANE BYARD, The Vicarage, Newport Pagnell, Bucks.

General Secretary :

REV. W. E. NORRIS, St. John's Vicarage, Huddersfield.

Hon. Treasurer :

REV. G. H. HARRIS, 9 Huntingdon Road, Cambridge.

Diocesan Organizing Secretaries :

BATH AND WELLS, and SALISBURY.

REV. C. B. MOSS,
S. Boniface College, Warminster,
Wilts.

BRISTOL.

M. H. N. CUTHBERT-ATCHLEY,
9 Apsley Road, Esq.,
Clifton, Bristol.

CHICHESTER.

REV. G. HENNIKER-GOTLEY,
Wivelsfield Vicarage,
Hayward's Heath, Sussex.

DERBY.

REV. R. F. BOROUGH,
Bradburne Vicarage, Ashbourne,
Derbys.

ELY.

REV. G. H. HARRIS,
9 Huntingdon Road, Cambridge.

GUILDFORD.

REV. G. O. APTHORP,
Braidley, Wrecclesham,
Farnham, Surrey.

LONDON.

REV. E. A. MARRIOTT,
St. Peter's Vicarage, 29 Heath Road,
Harrow, Middlesex.

OXFORD.

Rev. J. E. BOWLES,
Wheatley Vicarage, Oxford.

TRURO.

REV. J. L. KEMPTHORNE,
St. Enoder Rectory, Summercourt.

WAKEFIELD.

REV. W. E. NORRIS,
St. John's Vicarage Huddersfield.

WORCESTER.

REV. K. F. MORRIS,
84 Church Road, Netherton, Dudley.

AMERICA.

REV. C. E. HILL,
Christchurch Rectory, Ballston Spa,
New York.

ASIA.

REV. E. A. EVANS,
Lawrence Royal Military School,
Sanawar, Simla Hills, India.

All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

THE ENGLISH CATHOLIC.

The Quarterly Gazette of the Anglican Society.

SUMMER, 1936.

Vol. 9, No. 30.

EDITORIAL NOTES.

We regret that it was impossible to publish a Spring number of this Quarterly. All subscriptions which have been received for that issue will be carried over.

We wish to express our warmest congratulations to our General Secretary, the Rev. W. E. Norris, on his appointment to the important living of St. John's, Huddersfield. We must also congratulate the parish, but we fear that with these greater parochial responsibilities Mr. Norris may find himself unable to continue the Secretarial work of the Society, which he has carried on so ably and conscientiously for some years.

It is with deep regret that we record the death of Bernard Throne White Biggs, Priest, on 24 June as the result of a motor accident in Ashdown Forest at the early age of twenty-seven. Mr. Biggs was for some years treasurer of the Anglican Society. May he rest in peace.

THE PRESIDENT'S NOTES.

The minds of Church people generally seem to be occupied at present with the consideration of the report of the Commission on "Church and State."

In some respects the Report appears to be unduly optimistic, but its recommendations deserve careful study and unbiased criticism.

There is, however, one suggestion that seems to admit of no question—the principle that any real and adequate adjustment of ecclesiastical courts and the like must be preceded by a greater unity within the Church itself. It is, moreover, in regard to Eucharistic worship that this need is most urgent.

Now this is a principle which the Anglican Society has always held, and its recognition by the Commission may well be an encouragement to us to go forward in the work to which we have set our hands.

The Rev. C. E. Hill, to whom our Society owes so much in America, hopes to be in England this summer. This will enable us to meet and exchange views—an opportunity to which we shall look forward.

H. ADEANE BYARD.

IN MEMORIAM—

Percy Dearmer.

The author of the "Parson's Handbook," who at St. Mary-the-Virgin, Primrose Hill, exhibited in practice most of the suggestions of his Book, cannot but be regarded as one of those who have most deeply influenced the Anglican Church. He was the first to collate and make universally available the results of the liturgical studies of many scholars, among whom two may be especially mentioned, St. John Hope and Wickham Legg. He showed once for all that a ceremonial which is traditional and based on the liturgical principles of the Prayer Book, is dignified without being fussy, and capable of effecting profoundly and appealing to all that is best in the English character. His share in producing the "English Liturgy" (1903) must not be forgotten; and his "Fifty Pictures of Gothic Altars" (1910) is the most vivid presentation we know of the real continuity of the English Church through the centuries. If in some respects the Canon of Westminster differed from the Vicar of Primrose Hill, at least he never disguised his satisfaction, which he expressed in the Preface to the 1928 edition of the "Parson's Handbook," at having helped to revive a type of Anglican worship, distinctive, recognizable, and now, if not universally adopted, at least universally known. For this we must always be grateful to him.

That he was a mere aesthete was a reproach intelligible enough in 1899, but ridiculous in 1936, now that his rationale of Divine Worship has become familiar throughout the Anglican Communion. Unquestionably the chair of Fine Art in King's College was dear to his heart, but it never represented the whole man. His musical, poetical and artistic gifts ministered to a devoutly religious nature. Perhaps there will never again be anyone like him, but his work when done was done once for all. R.I.P.

[It is hoped that in the next number an article may be included giving more personal reminiscences from one who knew him.—ED.]

REUNION NOTES.

The unanimous acceptance by the Synod of the Roumanian Orthodox Church of the agreed resolutions of the Anglican and Roumanian commissions is the most important step forward towards reunion with the Orthodox Churches that has been made for some time. It includes the unconditional acceptance of the validity of Anglican Orders. As the Roumanian Church is the largest Orthodox Church after the persecuted Church of Russia, and its relations with the English Church have not hitherto been specially close, this decision is as important as it is welcome.

It is no secret that the opposition, ultimately unsuccessful, came from a small party in Roumania which is under Roman influence. Reunion between the Anglican and Orthodox Communions is totally incompatible with the submission of either to the Papal claims. The politicians of the Vatican, who are nothing if not realists, are well aware of this, and spare no effort to hinder the growth of the Anglican-Orthodox entente.

In this connexion, it is probable that if Italy succeeds in conquering Ethiopia, an attempt will be made to force Uniatism on the Ethiopian Church. This is the policy now being pursued in the Dodecanese, where the Orthodox Church is not allowed to hold any ordinations: the object of the Italian Government is first to separate it from Constantinople, then to force it into Uniatism, and ultimately, in all probability, to Latinize it. It must never be forgotten that the Vatican is, and has been for five centuries, an Italian institution.

The conversations with the representatives of the Latvian and Estonian Lutheran Churches, held at Lambeth Palace in March, did not come to any definite conclusion, and no report will be issued at present. These two countries have had a confused history, having been at various times under German, Swedish, and Russian rule. During what is now called "the good old Swedish time," the people were Lutherans of the Swedish type, with bishops in the Swedish succession. After the Russian conquest in 1721, the Baltic barons, descended from the German military orders which had conquered these provinces in the Middle Ages, were dominant, and the Lutheran Church was governed in the German manner, by General-Superintendents. Now that the original inhabitants

have gained their independence, they are eager to connect themselves in every way with the Scandinavian countries, which will never threaten it, rather than with Germany or Russia: and to establish religious and cultural connexions with England. With this object, English has been substituted for German as a compulsory subject in all the schools.

In both countries the Lutheran Church is in the majority: in both there is a considerable Orthodox minority which is on excellent terms with the Lutherans (in Estonia they share one theological faculty with separate lecturers on dogmatics and liturgies): in Latvia, but not in Estonia, there is a Latin minority amounting to twenty-five per cent. of the population, due to the period of Polish rule. The Lutheran Bishop of Estonia was consecrated by the Swedish Archbishop; the Lutheran Archbishop of Latvia has not been consecrated yet owing to political difficulties, but he will be when a suitable occasion arises. It is clear that the position is not so favourable in countries where the episcopate has been in abeyance for two centuries, and where its consequences are even now not clearly understood, as in Sweden, where the apostolic succession has always been preserved, or in Finland, where it was lost within living memory and by a kind of accident. On the other hand, the doctrine of these churches, apart from the ministry, appears to be very satisfactory. Confirmation is given by laying on of hands, and the consecration in the Liturgy is a prayer, and not merely the narrative of the institution as in Sweden and Finland. What seems to be needed is the encouragement of the closest connexion with the best elements of religious life in Sweden and Finland. The Latvian Church has a mission in South India in connexion with the Swedish Mission: the Estonian Church assists the missions of the Church of Finland. (It should be mentioned that the two languages, Lettish and Estonian, are "as different as English and Chinese": Lettish is an Aryan language, akin to Lithuanian and having affinities to Sanskrit: Estonian is a dialect of Finnish, and therefore non-Aryan.)

An important article on the South Indian Church Union Scheme, by Pfarrer Neuhaus of Basle, has appeared in the *Internationale Kirchliche Zeitschrift*, the Old Catholic

quarterly review. The author shows how the Anglican bishops in India, determined upon union with the S.I.U.C. and the Methodists at all costs (though these sects together are smaller than the four Anglican dioceses concerned), have given away one point after another, until the scheme to which the Lambeth Conference gave general approval, unsatisfactory as it was, has now

completely changed its character. It is with great relief that we read that both the General Assembly of the S.I.U.C. and the authorities of the Church of the Province of India have decided that opinion is not yet ripe for union: and further negotiations have been postponed till after the next Lambeth Conference.

C. B. Moss.

ST. ALBAN'S, PORTSMOUTH.

St. Alban's is one of the more recently formed parishes of Portsmouth, having been carved out of that of St. Stephen in the year 1913, and serves a large population on the eastern side of the city in the district known as Copnor. At one time, and that not so very long ago, the parish was one of those at the northern edge of the town, but the rapid growth of Portsmouth in recent years has quite deprived it of this position.

The church of St. Alban is the successor of a small mission church, now the parish hall, and was completed in 1914. The architect chosen was Sir Charles Nicholson, and St. Alban's may quite truthfully be said to be among the most successful of his churches. A very similar building from designs by the same architect is to be seen in the church of the Ascension, Bitterne Park, Southampton; in fact this latter might well be described as the sister church of St. Alban's, so alike are the two buildings in planning and general proportion, and a detailed comparison between them would provide an entertaining study for anyone specially interested in English church architecture of the twentieth century.

The plan of St. Alban's is a simple one, consisting of nave and aisles of five bays, and a chancel of three, with a Lady chapel to the north, and sacristy, separated from the chancel by a narrow passage, to the south; in addition, there is a small bell-turret at the north-west corner of the nave, while an arcaded loggia gives entrance to the west end of the north aisle, there being also a shallow porch at the west end of the south wall of the opposite aisle. There is no chancel arch, though the chancel is actually slightly narrower than the nave. The church is built of brick, of a pleasant brownish hue, the arcades and internal dressings being of red sandstone, the latter forming an excellent contrast to the whitened walls of the interior. This effect of contrast is still further emphasised by the gay colouring of the roofs, which being either



each within a vesica, three in each light. Another piece of work from the hand of the same artist, but of somewhat different character, is to be found in the two small lancets over the entrance to the Lady chapel. The subject is the Annunciation, and the subdued colours of this window are in decided contrast to the brilliance of those described above. The east window of the Lady chapel, the parish War Memorial, is a charming piece of work by Geoffrey Webb, while his brother Christopher is responsible for two small lights in the south porch, and a more recent example at the east end of the sacristy passage. This latter is a really superb bit of glass painting, with brilliantly rich yet luminous colouring, and represents, in the upper part, St. William of York, and in the lower, St. Laurence. Beside each figure is a subsidiary roundel, the one showing St. William hearing a confession, the other St. Laurence on his way to the Emperor Valerian with the poor who were to him the real treasures of his church. But perhaps the most interesting piece of all is the fifteenth-century figure of St. Edward the Confessor in the north-east window of the Lady chapel, which came from an unknown church in Devonshire. The figure

itself is quite complete, though the scroll which surmounts it is a modern addition.

There are three altars, all with painted riddel-posts and rich hangings. The crucifix and candlesticks of the high altar, in bronze and silver, are from designs by Sir Charles Nicholson, while the well-proportioned sanctuary lamp which hangs before it is Venetian, of sixteenth-century date. Above the children's altar in the south aisle hangs an antique oil painting of the Madonna and Child, and on the wall near by is fixed a charming and unusual sacring bell, whose mellow tone is a pleasant contrast to the jingling of so many of the bells one hears. In this aisle also stands a very fine sixteenth-century chest, with linen-fold panelling on the front, which came from Devonshire. Close at hand on the wall is to be seen an old Maltese clock (the works are modern) which is not too far from the pulpit to be of assistance in regulating the length of sermons given by visiting preachers!

The rood-screen is an interesting feature. Though designed in the Jacobean style, it is painted in a mediaeval manner, a combination which, if at first it does not sound very promising, has in this case, as also in that of the other furniture of the church, amply justified itself. The same may also be said of the pulpit, a really first-class piece of work; the colouring is on the whole more restrained than on the screen, the only real exuberance which the architect allowed himself being on the underside of the sounding board, which again gives a fifteenth century touch to an otherwise thoroughly Jacobean composition. The staircase is not the least satisfactory feature of an excellent design, a thing which cannot always be said of the pulpits which adorn our churches. Here, as throughout the church, whether in the actual building or its furniture, one sees evidence of the genius of the architect, who, while following traditional forms has in no sense been a slave to them, but has re-interpreted them in accordance with present-day needs, at the same time stamping the impress of his own personality upon the whole.

The font is by no means the least noteworthy feature of the church, on account both of its age and associations. Originally belonging to the old parish church of St. Mary, Portsea, it was replaced by a modern successor when that edifice was rebuilt on a lavish scale in 1889, and eventually found its way to St. Alban's. It

dates from the fifteenth century, and is octagonal in shape and severely plain in design. It is associated with two famous men of the last century who were baptized at it in the days when it stood in its former setting; Charles Dickens, a native of Portsmouth, who was christened in 1812, and Isambard Brunel, the celebrated engineer of the Great Western Railway, and the protagonist of the old Broad Gauge. The font is surmounted by a modern cover of Jacobean design, and like all the other furniture, brightly coloured; this latter is also the work of Sir Charles Nicholson. Behind the font, a pleasingly-painted frontal-chest shows that that necessary article of furniture need not necessarily be hidden away in the darkest corner of a church, but properly treated may be used to give a touch of cheerful colour to some part of the building.

Reference must also be made to the two statues, that of Our Lady in her chapel, and that of St. Alban near the rood-screen. Both were designed by the architect of the church and consequently harmonise well with their surroundings.

This brief survey of what is to the writer's mind an unusually beautiful church, could hardly claim to be complete without mention of the plate and other ornaments. For antiquity pride of place is shared by two pieces; an Italian fifteenth-century chalice of copper gilt and beautiful proportions, and a very pleasing censer of continental origin and of contemporary date. An eighteenth century processional crucifix was once used in some Spanish church; it is dignified and somewhat austere in character, and is a good example of that distinctive beauty exhibited by so much of the Spanish art of this period. The remainder of the plate is modern and reflects great credit upon the skill and ingenuity of present-day craftsmanship. Not only are these modern pieces of good proportion in themselves, but they are further enriched by well-placed jewellery, which fortunately serves to emphasise and not to obscure their beauty of contour and shape. In short, the plate of St. Alban's gives at any rate a slight glimpse of the picture which must have been presented by many a mediaeval church treasury before the days of spoliation descended upon the English Church during the troublous times of the sixteenth century.

The vestments, too, are in every way worthy of the building; space would forbid a detailed enumeration of them, but two

items deserve at least a passing reference: first, a fine cope of rose tapestry, with black velvet orphreys and hood, the orphreys being worked with various coats of arms, and the hood embroidered with a figure of St. Laurence; this truly sumptuous garment was designed by Mr. W. H. R. Blacking—though the figure of St. Laurence is the work of Christopher Webb—and made by the Royal School of Needlework; and second, a white chasuble with embroidered orphreys, also from designs by Mr. Blacking.

The liturgical customs of the church have from the start closely followed the English tradition in all its fulness, and the richness of the ceremonial is quite in accord with that of the decorations and furnishings of the building generally. Yet that richness of ceremonial is not necessarily synonymous with fussiness may be seen by anyone who has the good fortune to attend the Sunday Solemn Eucharist here. Rather, the quiet dignity with which the service is performed, and the complete absence of undue haste, alike combine to give him that sense of restfulness which is an essential element of the spirit of worship. The musical standard moreover, is fully on a level with that of the ceremonial. Various modal settings of the Mass are used such as are suitable for congregational singing, while the presence of a well-trained choir makes a wide selection of the hymns contained in the *English Hymnal* possible, though this is in no way meant to imply that the congregation do not bear their part here also. Thus both music and ceremonial unite to make a truly noble offering of the Liturgy, and this, combined with the beauty of the setting goes to make an ensemble which even in these more enlightened days is none too common. Yet it would be grievously misleading to leave the reader with the impression that St. Alban's is merely a fine church with beautiful services and nothing more. For, even when account has been taken of a real spiritual life in the parish, of which signs are not wanting, the beauty of the building, and the quiet, unostentatious manner in which the Liturgy is performed alike lead the worshipper beyond the splendour of outward things to some vision of Him who is Himself the Eternal Beauty, and enable him to catch perhaps just a glimpse of the glorious worship in the Heavenly Places of "the Lamb as it had been slain," and in which he would even here on earth bear his humble part.

R. P. GRIFFITHS.

MODIFICATIONS OF THE CEREMONIAL OF THE MASS.

The Divine Liturgy is in origin the act of the entire Church in which every member of the Christian congregation has his appointed part.

In the course of ages however the ceremonial has become stereotyped and the norm at any rate in Western Christendom has become the form commonly called High Mass in which there are three principal ministers who take speaking parts in the service.

The chief of these, the Celebrant, is on ordinary occasions in an ordinary parish church a simple priest. He is assisted by the Deacon whose chief function is to read the gospel and the sub-deacon who reads the epistle. To avoid any confusion it may be said once for all that the terms Deacon and sub-Deacon include higher ministers acting in these capacities.

This then is the normal way of celebrating the Holy Mysteries and it should not be modified without due reason. Circumstances, however, do arise in which modification is rendered necessary, and there is probably no liturgical matter on which there is more difference of opinion than the correct way to modify High Mass. True the ceremonial of Low Mass or Mass without note has become fixed by custom, but the principal Mass of Sundays in a parish church should be sung and the purpose of this essay is to consider the ceremonial of Sung Mass without the full complement of ministers.

The first case then is the absence of the Deacon. This should not present any very great difficulty. The Sarum customary lays it down that if there is no deacon the priest shall himself read the gospel from the north side of the Sanctuary. The service then proceeds much as usual. The priest does not leave the sanctuary for the singing of the gospel but performs it either from the north end of the Altar or from a lectern in the north part of the Sanctuary, the sub-deacon continues to read the epistle and the general ceremonial will be that of that in Alcuin club's handbook for priest and clerk.

This accords pretty well with Roman rules. True these do not permit the sub-deacon's vestments to be worn if there is no deacon, but if there is anyone qualified to read the epistle he is encouraged to do so.

This person will usually be the M.C. and

in this capacity he discharges most of the functions of a sub-deacon.

In the Orthodox Church too the Celebrant reads the gospel in the absence of a deacon. The only rite I am aware of in which a deacon is essential to the celebration of the Holy Mysteries is the Assyrian, but in this the deacon performs functions which in our rite are discharged by servers.

There is much greater difference of opinion when it is the sub-deacon that is absent. Roman rules do not permit the celebrant to be assisted by ministers unless he has both deacon and sub-deacon and many argue from this that in the absence of three ministers the deacon must be excluded from his traditional functions.

But Roman rules are no guide. In the Roman Communion the case could hardly occur. The reading of the epistle has become in the west the privilege of the sub-deacon but it has never been entirely confined to him. Any tonsured clerk may, if necessary, read the epistle. He may also discharge most of the other functions of the sub-deacon and he may wear the same vestments with the exception of a maniple.

Minor clerks are so numerous in the Roman Communion that it could hardly ever happen that a deacon is excluded from his functions from lack of a functional sub-deacon.

In the Anglican Communion it is entirely different. There are very few minor clerks and large numbers of parishes have two but not three clerks in holy orders. The strict application of Roman rules therefore has the effect of relegating the deacon to the choir. True, the diaconate is only held for a year. Most assistant-curates are priests who have probably celebrated a Low Mass earlier in the day. Even so, it does not seem right for a second priest to be present only in choir. When the second minister is an actual deacon it is quite inexcusable.

One cure is to revive the office of parish clerk. Cuthbert Atchley has shown that a properly appointed parish clerk may lawfully read the epistle. This however is not always a solution. In some places the office of parish clerk is already occupied by an uneducated man who was appointed before the abolition of the freehold. Moreover, many parishes now require one or more assistant-priests and cannot afford to pay

a minor clerk. A man who has some other means of livelihood can be engaged at a peppercorn salary, but the distinction between such a man and an ordinary layman is thin.

It seems almost more reasonable to permit certain laymen to act as sub-deacon. We have to remember that many laymen are now to be found in positions formerly almost entirely occupied by clerks. The inmates of the colleges at Oxford and Cambridge were almost all clerks, so were most schoolmasters and all who were in immediate training for Holy Orders. The lay reader, too, performs functions which belong to the old order of lectors.

I would suggest then that bishops might fittingly permit all the following persons to act as sub-deacon.

1. Resident undergraduates (or undergraduates on vacation but not those who have been "sent down" or who have gone down without a degree).

2. All university graduates.

3. Certificated schoolmasters.

4. Licensed lay-readers.

5. All members of a theological college or seminary.

Such must often read the lessons in our churches and it is difficult to see why they should not also read the epistle.

If these classes of laymen were permitted to act as sub-deacon almost every church would be able to celebrate the Lord's Service with the accustomed ceremonial.

However, even if no one is available to act as sub-deacon, it is difficult to see why the deacon should be excluded from his functions. If he is the priest's only assistant he should serve the priest much as the clerk in the Alcuin Club's directions for priest and clerk. He should wear the traditional vestments and read epistle and gospel, and take the Chalice, and he may fittingly stand whenever he does at full High Mass.

If laymen are permitted to act as sub-deacon it will not often happen that neither deacon nor sub-deacon are available. If, however, there is neither, the priest should select some prominent layman to act as server. He will not read the epistle but will do everything else proper to the clerk. In the absence of a man a boy should act, who should if possible be confirmed. If there is no suitable boy it is possible to perform the service without assistance but someone should be appointed to lead the people's part.

These cases, however, should never occur.

Every confirmed male Christian should know how to serve Mass and should regard it as an inestimable privilege to take an active part in the Celebration of the Divine Mysteries. Then there will always be someone to assist the priest whenever there is a solemn Celebration of the Church's chief service.

Hitherto we have been discussing modifications of the ceremonial which arise through shortage of ministers. It is also necessary, however, to consider the case of churches with small sanctuaries.

By a Canon of 1640 the altars of our churches were placed behind rails. These were frequently put far too close to the altar, and because they protect the sanctuary from irreverence and are of assistance also to the old and infirm they have for the most part remained there. As a result of the Oxford Movement choir stalls have in most churches been crowded into the space between the chancel arch and the communion rail even in churches which were never designed for surpliced choirs. This prevents the setting back of the Communion rail. Thus many of our sanctuaries are too small for their purpose. Apart from this the sanctuaries of some small churches are too narrow to permit of the ceremonial customary in larger churches. In such places three ministers cannot perform their respective functions with dignity and they cannot do so at all without drastic modification of the customary ceremonial.

Here is a case where we may logically learn from Rome. Roman usage has developed a form of ceremonial which exactly meets these conditions. It is a sung form of the Low Mass. Usually in order to add greater dignity there are two servers, one on either side of the sanctuary, but the ceremonial is for all practical purposes that of Low Mass. Experience has convinced me that in a small church this is far the most dignified form of service, but it should of course never be used as a substitute for High Mass where the latter is practicable. Since this form only provides for one minister, additional priests or deacons will have to occupy their stalls, but the service will mostly be used in small churches served only by one minister.

In the Roman Church, however, the congregation of rites, are doing their utmost to encourage a second clerk, if he should be present, to read the epistle even at this simple form of service. In

our Church, as there are scarcely any sub-deacons this will naturally be performed by a priest or deacon in choir if one is present. He should come out to the normal place for the reading of the epistle and there chant it.

If there is no priest or deacon in choir any other person qualified to read it may do so. Normally if there is such a person present he would be one of the servers. Opinions differ as to which server. Some authorities say the right, on the grounds that he is the chief, others the left on the grounds, presumably, that he corresponds to a sub-deacon. For myself, I do not consider that there is any real correspondence between the two servers and deacon and sub-deacon, and therefore I am in favour of the epistle's being assigned to the right-hand server, who is the chief and who also stands on the epistle side.

In what I have said I have been concerned only with the ministers who have a speaking part in the rite. I have said nothing about the ceremonial accompaniments of lights and incense. These have been used in Christian worship from the earliest ages and they should therefore be used at all Sung Masses except a "Sung Low Mass." But in view of the fact that they have fallen into desuetude in the church of England for a very long time, and that they are not yet everywhere revived, they cannot be considered essential to the rite.

It is entirely erroneous to suppose that if for any reason it is not possible to have lights and incense there should not be deacon and sub-deacon. Those of us who were at Oxford on the twelfth centenary of St. Frideswide know how extremely impressive the

English rite can be even without the embellishments of lights and incense.

At a Sung Low Mass there is of course no place for lights and incense. That is why many who have learned to appreciate these aids to worship find this form of service rather bare. Under Roman rules incense is forbidden except by special indult of the Holy See. This no doubt is intended to prevent a Sung Low Mass being adopted when High Mass is possible.

We in the Church of England are of course unfettered by this rule and lights and incense are not infrequently seen at a "Sung Low Mass." When this involves the addition of three extra servers to the two already employed it is an abuse. If there is room for five servers there is room for High Mass and this should be celebrated, so far as the ministers are available. A custom however has grown up of allowing the two existing servers to carry the torches and adding only one server—he who carries the incense. This form of ceremonial has no precedent but it is dignified. I have had considerable experience of Mass in which the priest is assisted by a thurifer and two servers with or without tapers and I can testify that whatever its precedents or lack of precedents it does provide a very simple and dignified form of service for a small sanctuary. All the accompaniments which lend beauty and dignity to worship are provided, yet the sanctuary is not overcrowded. If this form is an innovation it is none-the-less a healthy growth sprung up to meet a need, and it is to be viewed with favour.

J. R. SIMPSON.

THE ROMAN CANON AND THE ENGLISH RITE.

Much has been written both by Anglican and Roman Catholic writers of certain difficulties of thought, order and grammar in the Roman Canon of the Mass. To deal with such is not the purpose of this paper. Rather it seeks to enquire into the desirability of interpolating portions of that Canon into the liturgy of the English Prayer Book. But it is necessary to begin with a word on the Roman Canon itself.

It is not *A Prayer of Consecration* but prayers of consecration. Thus the two commemorations of saints, as well as *Supplices te rogamus* end with *Per Christum Dominum nostrum. Amen.* For the Canon to be

made up of so many units is awkward and not according to the pattern of the most ancient liturgies, in which the Eucharistic prayer was always one whole. And this breaking up of the Canon creates a further difficulty, in that the intention of consecrating the bread and wine is repeated again and again. This is emphasised by that ceremonial act which above all others denotes the setting apart and hallowing of things, that is to say, the sign of the cross, which is repeated constantly from beginning to end of the Canon. Dr. Adrian Fortescue writing of these signings says, "They are not merely ways of pointing, but are real

blessings."* He then defends his remark by explaining that though God can answer a prayer in a moment, yet it takes time for the prayer to be said; thus seeking to fall in line with the Roman Catholic teaching of the efficacy of the words *Hoc est enim Corpus meum*. Of the consecration itself he says "It takes place no doubt at the words of institution, but it is the effect of the whole prayer." In other words one must go on praying for what has already been accomplished!

In spite of Dr. Fortescue's ingenious defence, there is here an undoubted clash of ideas, the Primitive against the Medieval notion of consecration. Nor is this clash eased by the ceremonies of the elevation of the Host and Chalice in the middle of the prayers instead of in its ancient place before the communion. For the elevation is not done in imitation of our Lord's actions at the Last Supper, but breaks in upon them for the purpose of adoration. It is indeed nothing but a piece of misplaced popular piety. Its history dates at earliest from the XIth century, and Bishop Cosin writing in 1638 is right when he calls it a *novelty*, and refers to the older mode of elevation which he describes thus:

"After the elements were consecrated, the priest and the deacon together held them in their hands, and shewed them to the people, whom at the same time they admonished and invited to approach, and communicate thereof, saying to them, *προσέλθετε* . . . And other elevation and ostension than this they had none . . . Which order and custom in effect is *by us still observed*." (Cosin's Prayer Book, 1638).

* * * *

What are we to say therefore of the practice of interpolating the prayers and ceremonies of the Roman Canon into the Prayer Book rite?

In the first place we cannot but suppose that these prayers with their solemn blessings and intention of consecration, imply that the English Prayer of Consecration is incomplete. That the Prayer is imperfect is true, that it omits much which should be contained in such a prayer is also true, but to say it is not a true consecration prayer or that when it has been said more must needs be added to complete the consecration, is to deny our Church of England the right to

call herself Catholic or Apostolic. That the priest is at liberty to make his own prayers after the Consecration all would allow, and unless he uses the 1928 Prayer Book he will wish to make some kind of anamnesis and preparation for communion. Such prayers, not being of consecratory intention nor accompanied by any ceremonies would seem wholly legitimate.

Of the breaking into the Prayer of Consecration with genuflexions and elevations it need only be said such ceremonies destroy the essential nature of that part of the prayer which is to reproduce Our Saviour's actions at the last Supper. Such actions from his very nature he could not have performed, and the priest, as his representative, should not perform. More than this, there is no evidence that the words *This is my body, etc.* are the moment of consecration. On our Lord's lips they were the words of administration. And the *novel* ceremonies attached to these words have been disallowed in the English Church since the First English Prayer Book struck at them in the rubric, *These wordes before rehersed are to be saied, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.*

But if the prayers and ceremonies of the Roman Canon cannot rightly be interpolated during and after the Prayer of Consecration, what can be said of the practice of saying *Te igitur, etc.* before the Prayer begins? This does not seem to call in question the efficacy of the consecration to the same degree, but it does call in question the intelligence of those who use these prayers from the Roman rite. For a brief examination of these prayers will show that they are already largely incorporated into the Prayer Book office.

To some minds this comparison may not appear wholly satisfactory; but it should be sufficient to show the unreasonableness of repeating a great deal of what has already been said or is about to be said. And if it is largely the paucity of expression of belief in the communion of saints which is felt to be lacking, there seems little reason against pausing for a brief space after *We also bless thy holy name, etc.* That practice at least is wiser than falling into the liturgical error of saying again so much of what has already been well said.

* * * *

* *The Mass*, p. 347.

From *Te igitur* to *Qui pridie*.

Thee therefore O most merciful Father we humbly pray and beseech, through Jesus Christ, thy Son, our Lord, that thou wouldst be pleased to accept and bless these gifts, these offerings, these holy and unspotted sacrifices which we offer unto thee, in the first place for thy holy catholic church, that thou wouldst be pleased to keep her in peace under thy protection, to bring her to unity, and guide her throughout the world ; together with thy servant N. our pope, and N. our bishop, and all orthodox promoters of the catholic and apostolic faith.

Remember, O Lord, thy servants and handmaids N. and N., and all here present whose faith thou knowest and whose devotion thou beholdest ; for whom we offer, or who themselves do offer unto thee, this sacrifice of praise for themselves and all theirs ; for the redemption of their souls ; for their hope of safety and salvation : and who pay their vows unto thee, the eternal, living and true God.

Being in communion with, and venerating the memory of first the glorious Mary, ever a virgin, mother of God and of our Lord Jesus Christ ; and also of thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddaeus ; of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints ; by whose good deeds and prayers do thou grant that in all things we may be guarded by the help of thy protection. Through the same Christ, our Lord. Amen.

We therefore pray thee, O Lord, graciously to accept this oblation of our bounden duty and service and that of all thy family ; and do thou order our days in thy peace and bid us be delivered from eternal damnation and be numbered in the flock of thine elect. Through Christ our Lord. Amen.

From the Book of Common Prayer, 1662.

Almighty and everliving God . . . We humbly beseech thee most mercifully to accept these our alms and oblations and to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord.

* * * *

Give grace, O heavenly Father to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments :

* * * *

And to all thy people give thy heavenly grace ; and specially to this congregation here present ; that with meek heart and due reverence, they may hear and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we must humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness or any other adversity.

* * * *

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ;

beseeching thee to give us grace so to follow their good examples that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

* * * *

And although we be unworthy to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord,

This our offering, do thou, O God, vouchsafe in all things to make blessed, consecrated, approved, reasonable and acceptable: that it may become for us the body and blood of thy most dearly beloved Son, our Lord Jesus Christ.

* * * *

That the Roman Canon contained *et rege nostro N.* until it was deleted by Pius V. needs only a mention. It has ample correspondence in the Prayer for the Church.

L. B. TOWNER.

PREACHING.

The other day chance put into my hand "Pulpit Table-Talk," two lectures delivered by Dean Ramsay in Edinburgh in 1866. He estimates that at that time 75,040 sermons were delivered every Sunday in Great Britain, making a total of four millions a year. At the present day the number must be much greater. It is interesting to consider what this survey tells us of the state of things seventy years ago, and to compare it with the conditions of to-day.

The Dean gives a five-fold division of sermons: (1) the reasoning style, more or less abstract and metaphysical, (2) the expository, (3) the moral or didactic, (4) the threatening, (5) the gentle and persuasive.

The first class may survive to-day in Scotland, but in England it is practically confined to University pulpits. The third style is that of the classic English preachers, but if attempted at all to-day, is very jejune and unsatisfying.

The other three classes are delightfully characterised in Galt's "Annals of the Parish." "Mr. Keekie, of Loupington, was a sound preacher, and a great expounder of the kittle parts of the Old Testament, being a man well-versed in the Hebrew and etymologies. Mr. Sprose, of Annack, was a preacher of another sort, being a vehement and powerful teacher of the word, making the chaff and vain babbling of profane commentators to fly from his hand. Mr. Waikle, of Gowaney, was a quiet hewer out of the image of holiness in the heart." It is to be hoped that the last-named will always have some successors.

Now it is obvious that the fourth or minatory style is gone for ever. To frighten is not to convince, and as the alarm wears off, so does the effect produced. The very text quoted from the second Epistle to the Corinthians to describe and justify this sort

Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood;

of preaching is mistranslated in the Authorized Version. It is not "Knowing the terror of the Lord, we persuad men," but the fear of God, which causes a sense of responsibility and earnestness in the preacher, a sense that must needs be communicable to his hearers. The expository sermon has its difficulties to-day, when the text of the Bible is so much less familiar to the average hearer. Yet a great deal can be done by a continuous exposition of a prophet or an epistle in a series of sermons, particularly when the hearers are requested to follow what is said in their Bibles.

The first and the last object of a sermon—special occasions not being considered—is, as St. Paul puts it, "to persuade men." And the first requisite is an audible delivery. While the training of the clergy in Elocution is neglected, as it is at present, it is only to be expected that the influence of the pulpit will be almost nil. It is not desirable to teach the preacher as one would train an actor, or to stimulate him to rhetoric, but he must be heard and he must be felt to be speaking from the head to the head, and from the heart to the heart. If a man states what he sincerely thinks, and expresses what he genuinely feels, and is audible, the three chief requisites of the preacher are provided, and his words will have their effect. Emotional preaching without any appeal to the intellect is as undesirable as a sermon of dry reasoning without any tinge of feeling or enthusiasm. Nothing which is obviously sincere can be dull. Sydney Smith said that in a sermon the sin against the Holy Ghost was dullness. He himself was not guilty of that fault, but his sincerity was not always beyond question. No preacher will ever have any success, if his sincerity is at all questioned. In these days the repetition of doctrine as stated by

other people in conventional language often sounds insincere. This leads one to plead for the exclusion from sermons as far as possible of a technical theological vocabulary, the meaning of which, never too clear, has become unintelligible to-day. If it is necessary to use the words, they should be very carefully explained in other language more likely to be understood. "Holy Ghost" and "Holy Spirit" mean precisely the same thing. It is not only the Modernist who wishes to modify doctrine, that prefers the latter: it is because the word "ghost" as used to-day introduces a totally wrong impression. If a man means by "justification," "the being accounted just," he should carefully explain that in his opinion St. Paul meant that as the effect of faith, through the grace or free-gift of God. If he is convinced that the legal signification of "acquittal" is at the basis of the Pauline doctrine, let him explain this clearly. But let him not make the mistake of allowing people to think that the man who says "I believe" is thereby *ipso facto* all that the word "just" denotes: it is a libel on St. Paul to think he meant anything of the sort.

Eccentricity or jocoseness in the pulpit are not for everybody, or for every day use. It would be absurd to say that they should never be used, but they should be rare. Dean Ramsay has a story of a Scotch preacher who, finding that many of his congregation were asleep, introduced the word "hyperbolic" into his sermon, and then went on: "Now, my friends, some of you may not understand this word 'hyperbolic'—I'll explain it. Suppose that I were to say that this congregation were *all* asleep in this church at the present time, I should be speaking hyperbolically, because I don't believe much more than one half of you are sleeping." As those who were nodding roused themselves and nudged their sleeping neighbours, the preacher attained his object.

In Chrysostom's day the preacher was frequently applauded in church. The total absence to-day of manifestations of approval or disapproval, except in so far as somnolence shows the latter, makes it less easy to feel the pulse of the audience: but most preachers can get into touch with their hearers, and if they do not it is probably somehow their own fault. It is a great mistake to try and preach "up-to-date" sermons, always al-

luding to the latest event, or the latest pronouncement of some one or other; and to touch on controverted questions with dogmatic assurance is to give up the attempt to "persuade." Politics cannot be excluded from pulpits, but they must never dominate them. As a rule controversial sermons are only understood by clever audiences; the stupid man mixes up what you argue against with what you argue for. The plain doctrinal sermon on the other hand has always had, and will always have its justification. It is more needed than ever to-day, because the eternal truths need translation into modern language, understood by the people, out of the technical language of the theology of the past. Naturally the success of this is cumulative: the more a preacher is known by his hearers, the more effective his words. Anyone who eschews denunciation, observes perfect fairness to opponents and charity to all, but firmly and definitely states what he believes to be God's truth, has as much chance to-day, as he ever had, of "persuading men."

But *the* preacher of all preachers is in Galt's phrase "a quiet hewer out of the image of holiness in the heart." One who can set before his hearers in words the beauty of holiness, will thereby transfer their affection from the evil to the good, and substitute the love of God for the love of self.

Dean Ramsay closes his lectures with a quotation from Cowper's *Task*: it runs as follows:—

"Would I describe a preacher such as Paul,
Were he on earth, would hear, approve and
own,

Paul should himself direct me. I would trace
His master-strokes, and draw from his design;
I would express him simple, grave, sincere,
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty man."

It was St. Paul himself who appealed to the Corinthians in the words: "Now I Paul myself beseech you by the meekness and gentleness of Christ."

G. C. RICHARDS, D.D.

NO TRUCK WITH TRENT.

"The Council of Trent and Anglican Formularies," by the Rev. Father H. E. Symonds, is an attempt to show that "a basis of reconciliation may be found in a general acceptance of the doctrinal decrees of the Council of Trent by those who are still ready to give loyal adherence to the present formularies of the English Church." (p. 219).

The author seeks to show that the Thirty-nine Articles are not inconsistent with the Decrees of Trent. This has of course been done before, by Sancta Clara from the Roman side, and by Newman in the famous Tract 90. Father Symonds, unlike them, starts with Trent rather than with the Articles, and includes in his scope the Prayer-Book, Canons, Homilies, and the teaching of the Caroline Divines.

There is much that the Anglican formularies have in common with Trent. The "Catholic" interpretation of the Articles, which caused so much excitement when brought forward by Tract 90, is taken for granted by modern commentators on the Articles. And yet the great learning and ingenuity of the author only succeed in showing up the hopelessness of his case.

To begin with, the hope of a reconciliation based on Trent only is quite vain. The Bull *Ineffabilis* (on the Immaculate Conception), and the Vatican Council are just as essential, for Rome, as the decrees of Trent. Dr. Pusey, the greatest exponent of reunion on a Tridentine basis, gave up all hopes of it after 1870, and published the later editions of his *Eirenicon* under the title "Healthful Reunion as conceived possible before the Vatican Council." Father Symonds says (pp. 2—3) that the subjects which come under the head of "traditio distincta" chiefly concern matters of practice, which would be regarded by Anglicans as coming under the legislative and judicial powers of the Church recognized in Article 20; the only important point besides these being "the inspiration and canonicity of the Sacred Books themselves." He ignores the fact that Rome has added to the Faith numerous fresh dogmas, solely on the basis of tradition. Not only the Immaculate Conception of our Lady and the Infallibility and Universal Ordinary Jurisdiction of the Pope, but many of the Tridentine decrees themselves, cannot possibly be proved from Scripture by any rational exegesis; nay

more, there are many Romanists (Cardinal Mercier was one, see G. L. Prestige, "Life of Charles Gore," p. 484) who hope to see the principle that Divine grace is bestowed only through the intercession of our Lady promulgated as a dogma of faith! The definition of fresh dogmas such as these has only been made possible by the action of the Council of Trent in placing tradition on a level with Scripture; and that action is contrary to the fundamental Anglican principle to which every Anglican priest is vowed at his ordination, (and which therefore has a far more binding character than the Articles to which he gives, at most, a general assent), that nothing can be required as necessary to salvation but that which can be proved by Scripture.

Secondly, the author makes no attempt to deal with the difficulty of accepting any Council as oracularly infallible. Article 21 was written with reference to the Council of Trent, which was sitting at the time. Father Symonds never mentions it at all! It is not only what Trent decreed, but the belief that the decrees of any Council are irreformable simply because the Council has decreed them, that many of us cannot accept. The oracular infallibility of Councils as well as of Popes has been finally disproved by Salmon (*Infallibility of the Church*, chs. xv—xvii), and is rejected by so good an Anglo-Catholic as Dr. Prestige ("Christian Verity").

Thirdly, it by no means follows that because a particular Tridentine definition, such as Transubstantiation, is tenable, if carefully explained, by Anglicans, that the Anglican Churches can accept that definition as "of faith." But over and over again the author argues thus: "Such and such a statement of Trent is not inconsistent with the Articles, and has even been accepted, as an opinion, by this or that Anglican divine; therefore we may hope that *all* Anglicans will one day accept it as a dogma."

Fourthly, in dealing with the fundamental issue of the relation of Tradition to Scripture, the author ignores the subsequent history of the fatal admission of Tradition as "a source of dogma equal to Scripture."

Fifthly, Father Symonds frequently fails to face the real difference between Roman and Anglican principles. For instance, he does not point out, that the irreformable decrees of Trent (Canon 9 on the Sacrament

of Marriage) absolutely forbid marriage after ordination: whereas Article 32 gives the clergy of all ranks freedom to marry at their discretion, a freedom which the Anglican Churches are not at all likely to surrender; the argument that the English Church had no right to permit a practice unknown before the sixteenth century is answered by the last sentence of Article 34. Similarly, the argument on pp. 8, 9, that there is no real difference between Anglican and Roman teaching as to the Canon of Scripture, is most unconvincing; particularly as to the supreme place given by Trent to the Vulgate, in preference to the originals of which it was a translation.

Sixthly, Father Symonds treats altogether too lightly the fundamental difference as to the Papacy. The Creed of Pope Pius IV, which is the official summary of the decrees of Trent, includes the words: "I recognize the holy catholic apostolic Roman church as the mother and mistress of all churches: and I promise and vow true obedience to the Roman Pontiff, the successor of Blessed Peter, Prince of the Apostles, and the Vicar of Jesus Christ."

While Articles 19 and 37, do not, perhaps, formally contradict this (if we take Article 37, as referring to temporal jurisdiction only), yet it is useless to ask Anglicans to accept the false historical assumptions of this creed.

Seventhly, the world of ideas in which the authors both of the Tridentine Decrees and of the Thirty-nine Articles moved is one

which is now strange to us. We can no longer, for instance, speak of the Holy Spirit as the "author" of Scripture. For this reason no sixteenth-century formulary is of any use in negotiations for reunion. We do not use the Thirty-nine Articles for this purpose, except as a guide to Anglican teaching in some things, though by no means in all. Some Anglican Churches do not regard the Articles as more than a historical document, nor require anyone to assent to them. The proposal of Father Symonds, that the doctrinal decrees of Trent (one may point out that its disciplinary decrees are just as irreformable as those on doctrine) should form a basis of reconciliation, is an example of reconciliation by formula, which practical experience has shown to be impossible. Churches cannot be reconciled by agreement on a formula, unless they are agreed in heart. And that must be the result of a long process of growth in mutual understanding. Such mutual understanding between Romanists, accustomed to spiritual autocracy, and Anglicans, accustomed, in religious as in civil affairs, to government by consent, is particularly difficult: It cannot even begin as long as Rome continues that campaign of deliberate proselytizing, which is forced on her by her principles. Therefore, no truck with Trent!

"With freedom did Christ set us free; stand fast therefore, and be not entangled again in a yoke of bondage."

C. B. Moss.

THE "CHURCH TIMES" AND THE TWELFTH EDITION OF THE "PARSONS HANDBOOK."

FROM A CORRESPONDENT.

There is an article on "Liturgical Progress" in the *Church Times* of June 12. The writer appears to mean "Ceremonial Progress": but let that pass. He is perfectly correct in stating that Dr. Dearmer meant exactly what he said in the preface to the twelfth edition of the "Parson's Handbook." A consistent Anglican use is now established and understood in every part of the world. But, as the article goes on to say, it is by no means universally followed. We may well consider why this is so.

Firstly, "the movement which he (Dr. Dearmer) set going has continued to advance,

though not generally on the somewhat rigidly bounded path which he laid down for it." This is due to the hopelessly illogical and eclectic attitude of most clergy. Though many of them recognise what is the right thing to do, they either prefer to copy from Rome, or are too conservative to make any changes.

Secondly, people will not see that the Prayer Book plus the ceremonial which it implies, is a totally different thing from the Prayer-Book used without any care for ceremonial at all or even with foreign ceremonies. Thus in the last few days the writer has officiated at two churches (built

in the nineteenth century) in which there was no access to the pulpit from choir or nave, but only by a circuitous route through the vestry and up a flight of steps and through a solid door. It suddenly dawned on him that this implied a visit to the vestry before the sermon to take off the surplice and put on the Geneva gown beloved of Calvin and Knox! That entirely illustrates the overlaying of the Prayer Book by foreign ceremonial.

Thirdly, the desire to imitate present-day continental Roman usages is still strong. In the so-called "Ritualistic" period this method was largely adopted as the easiest course by the successors of the Tractarians. Now we have reached a period when, *mirabile dictu*, the Roman Catholic continent, and, e.g. Downside Abbey in England, are beginning to adopt the principles of the Anglican Society either in part or wholly! If Romans are not afraid of being sneered at for being "British Museum" why should we be? Does Downside Abbey with its English altars, in the words of the leading article "savour of antiquarianism rather than life?"

Fourthly, our principles are still largely misunderstood. If we find a certain type of Christian altar invariable through Christendom, a Catholic type, from early times, only succumbing, in the words of Dr. Dearmer, "two centuries after the Renaissance had begun to the Baroque influence of the Counter-Reformation" spread by the Jesuits, then it seems to me a definite principle is involved. We must stick to that altar because it means our link with the agelong Catholic tradition of the Church. But *we* are not the unreasonable people who insist on disregarding the architectural setting of the altar. Granted

that in a lofty choir without East window like St. Bartholomew's, Brighton, a low English altar is unsuitable—one hears, by the way, that in that church in Archdeacon Dilworth-Harrison's time (1927—34) there was considerable approximation to the principles of the Anglican Society—churches of that type form about one per cent. of the churches of England and Wales. On the other hand, how many churches are ruined by huge and unsuitable reredoses, with gradines, etc. and additions which fly in the face of the architecture.

We accept the test of the *Church Times*. It is not only a question whence ceremonies came, but of what use they are. Let us apply it to the points he mentions.

(1) An English altar is not bound everywhere and always to have riddel (not "riddell") posts. Southwell Minster, St. Saviour's, Smallthorne, and St. Olave's, Hart Street, are illustrated by the Warham Guild. But the appropriateness of riddel-posts to many churches is abundantly illustrated by their booklet (*Warham Guild Publications*, No. 23).

(2) A "missal-desk of wood or metal" is not (*experto crede*) "a much more practical and convenient device" than an altar-cushion. If we can improve on the usage of our forefathers, let us, but in this instance we do not.

(3) "The high altar with its six lights is established in the affections of worshipping congregations." Are then the congregations in any of the churches illustrated by the "Warham Guild" not "worshipping"? Would the six lights be so much favoured, if they did not for a moment make it difficult to know whether you are in an Anglican or a Roman place of worship?

REVIEW.

"A SERVER'S MANUAL" (Alcuin Club Tract XXI). [Mowbray 1/9.]

One of the commonest objections raised against following the "English Use" is that it is fussy and elaborate. Needless to say this charge is entirely untrue and indeed it is the beautiful simplicity and naturalness of the Prayer-book Eucharist when carried out on English lines that at once strikes one on reading this *Server's Manual* which has been recently published by the Alcuin Club.

This is a manual with directions for the server only when there are no assistant clergy present and it is therefore of limited scope (we need always to remember that the three ministers at the Eucharist is the normal and that anything less is really a makeshift), but in the majority of our smaller parish churches to-day there are so seldom assistant clergy present that this manual should supply a very widespread need.

The directions in it are clear, reverent

and sensible, covering all the needs of a server at a simple Communion Service; and the important liturgical principle is maintained that ceremonial is primarily the decent carrying out and interpretation of the rite, it is what in some quarters would be called "functional," and not "decorative."

Here then is a simple and clear order of ceremonial in a booklet really pleasant to handle and with one pleasing illustration. Why should not all clerical members of the Anglican Society adopt it and make it a point of honour that all their servers follow it exactly? For most of us it would need few changes. Perhaps the most obvious change for many will be that the server stands for most of the service, kneeling only for the penitential parts (*e.g.* the Confession and the Humble Access) and for Communion and sitting for the Epistle. At least we presume that in the 1662 Liturgy the server should kneel with the priest for the prayer of Humble Access but the direction for this is omitted in the text though it is referred to in the Introduction.

Provision is made for the preparation of the elements either at the credence before the Service, or at the Altar during the Offertory. The former practice is more in accord with the best ancient tradition but

the latter is far the commonest to-day mainly because during the Offertory it is possible to calculate the exact number of communicants. To prepare the elements beforehand and then to adjust the numbers later is not really satisfactory. But why should not the priest prepare the elements at the credence in any case? If he does so at the Offertory he is then still able to have a solemn oblation of both elements together when he carries them from the credence to the Altar after he has received the alms.

The arrangement of the manual is excellent; and by the use of double columns (when they differ) it is able to combine the 1662 and the 1928 liturgies so that either can be easily followed. Incidentally this arrangement provides an excellent method of comparing and studying the two liturgies; and indeed this book may well be found valuable on that account alone, not only for servers. And if all our servers were presented with a copy of this Manual and used it, we should soon find that on their own account they were learning the difference between the old and the new Prayer-book and so increasing their understanding and appreciation of Eucharistic worship.

Thus we most warmly commend this *Server's Manual* to our readers.

CORRESPONDENCE.

RECEPTION OF THE HOLY COMMUNION.

To the Editor *English Catholic*.

SIR,—In this new parish of St. Laurence, Eastcote, I am experiencing a problem which needs to be considered by loyal Churchmen.

Newcomers who are Communicants from "extreme" churches in London and elsewhere, expect to receive not into the hands as per Prayer Book Rubric but on the tongue. Several, who are now officials of the church, I have requested to conform to the Rubric direction. In some cases this has meant that some people have left the church declaring that "their Father Confessors have ordered them to receive on the tongue," etc. If this practice

is becoming increasingly widespread it is advisable that the loyal clergy should know the opinion of the Bishops on the matter and whether they, the Bishops, are prepared to allow this custom to be encouraged. Obviously the instruction to receive on the tongue is in keeping with the acceptance of the theory of "transubstantiation" which is now openly accepted and taught in so many of the Romanizing Churches.

Yours etc.

Eastcote, Pinner.

R. F. GODWIN.

REUNION WITH ROME.

SIR,—I refer to the Reunion Notes on page 2 of your issue Vol. VIII, No. 27, Spring 1935, in which Mr. Moss states that reunion with Rome is neither possible nor desirable.

I do not support the activities of the "Confraternity of Unity" and the "Society for Catholic Union," neither do I approve of the introduction of peculiarly Roman features into Anglican worship, but I should be glad to have an assurance that Mr. Moss's remarks merely represent his own opinion and not that of the Council of this Society.

Few will deny that reunion with Rome is, at present, very remote, but if the unity of Christendom is the will of Our Lord, as I have always understood it to be, I cannot see how it can be anything but

desirable. During a residence of nine years in a Roman Catholic country, I have always acted upon this principle, so perhaps I may be forgiven for expressing some indignation at the introduction of the tone of "The Tablet" into the journal of the Anglican Society.

Finally, I hope that I am not alone, among the members of this Society, in feeling no shame at being incurably sentimental in company with Bishop Gore and Bishop Frere, Dr. Armitage Robinson and Dr. Kidd, and the late Lord Halifax.

Yours, etc.,

G. H. S. BUSHNELL.

Guayaquil, Ecuador, S. America.

THE WARHAM GUILD

LTD.

For the making of all Ornaments of the Church and of the Ministers thereof according to the Standard of the Ornaments Rubric.

Advisory Committee :

THE REV. JOCELYN PERKINS, M.A., D.C.L., F.S.A., *Vice-Chairman.*

THE REV. H. ADEANE BYARD, M.A.

THE REV. E. HERMITAGE DAY, D.D., F.S.A.

THE REV. E. E. DORLING, M.A., F.S.A.

F. C. EELES, Esq.

THE VERY REV. THE DEAN OF EXETER, D.D.

GEORGE KRUGER GRAY, Esq., F.S.A.

MRS. KNOWLES.

THE REV. E. P. LAYCOCK, A.K.C., F.R.I.B.A.

SIR CHARLES R. PEERS, C.B.E., M.A., P.S.A.,

THE REV. L. SPILLER, M.A.

[F.R.I.B.A.]

MISS JANE WALKER, C.H., M.D., J.P.

W. W. WATTS, Esq., F.S.A.

Secretary, Miss BISHOP.

(Among the founders of the Guild were the late Dr. F. E. Brightman, Canon J. N. Dalton of Windsor, and Canon Cyril Hephew of Winchester.)

The publications of the Guild can be obtained from the Secretary
72 Margaret Street, Oxford Circus, London, W.1.

MOWBRAYS

for

CHURCH BOOKS

Issued by all Publishers

28 Margaret Street,
Oxford Circus, LONDON, W.1.
& 9 HIGH St., OXFORD

ADVERTISEMENT SPACES TO LET.

The "English Catholic" will be published in March, June, September and December for the Quarters "Spring," "Summer," "Autumn," and "Winter." Price 1/6 per annum, post free.

*All enquiries with regard to the Society, should be addressed to the General Secretary :
Rev. W. E. NORRIS, St. John's Vicarage, Huddersfield.*

*All communications for the "English Catholic" should be addressed to :
Rev. E. G. BENSON, Burghill Vicarage, Hereford.*